

NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment----Without Compromise.

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DAVID LEE CHILD, Editor.

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Selections.

From the Liberator.

THE CONVENTIONS IN WORCESTER COUNTY.

DEAR FRIEND:—There is one portion of our instructions from the board, which none of the agents have yet obeyed, but which I wish very much to be carried out, in proof of their earnest attention to their duty than the contrary. We have none of us, as yet, communicated with our constituents, through the Liberator; and the reason, I suppose, is the same with those in other counties, as it has been with us:—we have had such talk in the press, as has been left for writing, use my first leisure day to send you a hasty account of our first fortnight's march, and the battle and skirmishes we have fought, the character of the enemy we have met, and the victories that have been springing up, on all the sides; the victories we have won; for all this, I never says "heat."

Our first convention was at Milford. Abby Kelley had been laboring there, and in that neighborhood, for several previous days, and had educated the public mind to a great degree. We commenced on Wednesday, the 21st February, and in the afternoon of that day had a very good audience. Our first object was to give to the public an account of our progress, and of our labors. In the afternoon, I invited all persons to participate, both in the deliberations and decisions of that meeting; and this we mean always to do, that when resolutions are passed, they may go to the people, as the acknowledged opinions of the people, as well as to the public, and the Liberator. The Liberator was reader during the first day, and found no defender, except in one person, a Methodist teacher and preacher, whose apparently honest inquiries for light, and deep research for truth, were a source of infinite encouragement, but which he could not yet feel himself bound to re-echo, rather excited the commision and sympathy of the tender-hearted among us. Nevertheless,

"He was angry with his foe,
And he met it with his wrath did grow."

and the next day he showed his colors as a new organizing, and abased with the stately presence of that party.

Phillips joined us in the evening, and lectured the Constitution. He had given the most deep interest to all, in two hours; he had given his soul, blood, and convincing views of the proslavery character of the Constitution, and the nonproslavery consequences which follow therefore. Vain is it to suppose we put him off, as if he were not wanted.

The next convention was held at Waterford, a manufacturing village in Mendon, on the Blackstone river, and within a few rods of the line of Rhode Island. It was begun at noon, and continued until after five o'clock, when the audience was still present, but had been very respectable on the part of the people who attended. It was a large meeting, in every respect, and a large audience, though it was the second time ever attended. A large collection was taken up, and several subscribers for the Liberator were obtained. It was a most gratifying and cheering commencement of our portion of the Humanizing Conventions, and put us all in good heart for the like of us.

The next convention was held at Waterford, but we adjourned in the afternoon, because the house—the Baptist—was wanted that evening for a "religious meeting." An effort was made to induce the clergyman to remain, and to postpone their meeting, but in vain. A committee was appointed to wait upon the Rev. Mr. Burlingame, and propose to him to throw open the vestry, and that the smallest meeting should be held there; but he rejected the proposition with considerable firmness. He then adjourned the session, and the proceedings were suspended. All these efforts were unavailing, otherwise. He had, however, the sympathy of a bare majority of the audience; for Abby Kelley introduced as an amendment, to strike out all after the word resolution, and insert the following resolution:

Resolved, That in discussions, no phraseology should be used that is calculated to wound the feelings of any person.

This amendment was carried, and the proslavery party, with its new organization, all withdrew. We adjourned in the afternoon, and again fully discussed the Constitution that evening, and no man said a word the whole evening. Miss Kelley remained through the next forenoon, to discuss liberty party.

But too much has already been written for one letter, and will stop here. Of our two last conventions, you will, I presume, give some notice in this week's paper.

Thy friend,

SYDNEY HOWARD GAY,
North Brookfield, March 5, 1844.

SLAVERY IN CUBA.

At the General Anti-Slavery Convention in London last May, a report on the state of slavery in Cuba by a Cuban slaveholder, was read, exhibiting among others, the following facts.

The number of slaves in the island is between five and six millions, and the annual decrease by death is about 100,000, and "spare" on his part.

A large sum is spent annually on the purchase of slaves, from 4 to 6 per cent.

The birth rate exceeds the death rate, so that the population is increasing.

The mortality among the children of field hands, born on plantations, is much greater than of the children of non-predial slaves, by reason of neglect and other human causes. Children born of free colored parents are generally successfully reared.

The freed slave is worth from 15 to 25 per cent more than the bond.

The slave can oblige the master to admit the price of his freedom; and many of the non-predial slaves are emancipated every year, though their personal services are not required.

The same cannot be said of the predial slaves ever succeeded in effecting any thing like that.

The field slaves work, ordinarily, from 4 A.M. to 10 P.M., with the interval of one hour for dinner, to 10 P.M.

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NATIONAL ANTI-SLAVERY STANDARD.

was preamble and resolutions were adopted unanimously.

Whereas, as the subject of American slavery is exciting much interest and uneasiness at the South, we feel it to be an important duty of a Church of Christ under the influence of gospel principles, to express our views and feelings on this important subject. Therefore,

Resolved, That we view the system of American slavery as a great moral and political evil, a foul stain upon the national character, at variance with the principles of our holy religion, contrary to the genius and principles of our republican government, and to the principles of civil and religious liberty, and of the welfare of the slaves; of our beloved country, and particularly injurious to the welfare and happiness of the slaveholding States.

Resolved, That it is our candid and deliberate opinion, that such a system of oppression and iniquity is the work of God and man, and should be repudiated by all.

Resolved, That since the Lord has commanded the churches to admonish each other forasmuch as the day of the Lord is near, we beseech all who are enlightened in the sin of slavery to repent, and come out of such wickedness, for holiness alone becomes the house of the Lord.

Resolved, That we disclaim the use of carnal and unspiritual measures for the time being, as having done more than to exasperate the feelings, and alienate the heart of the slaveholder, and thereby riveting the chains of the slave the more firmly.

Resolved, That our reliance is rather upon the clear exhibition of the truth spoken in love, and upon earnest prayer to God, that he will lead to the adoption of the best measures for its speedy and peaceful overthrow.

Resolved, That while we commiserate the condition of the slave, and remember those that are in bonds as bound with us, we will meet the erring masters in the spirit of the gospel, and say unto them, "Masters, give unto your servants that which is just and equal." We will rebuke the persons who have said "that there is no room of persons with us," and while we hear our faithful testimony against slavery, we will do it in the language of entire renunciation.

Resolved, That a copy of the above resolutions be forwarded to the New-York Evangelist, New-York Observer, and Liberty Press, (Utica) with a request for their publication.

Protestory of Buffalo.
It appears from our records that there has been, during a succession of years, decided, fearless, and zealous presbyterian action in opposition to slavery, and that this action has been pursued till the present time. Your committee, however, of opinion that the cause of anti-slavery movement, demands of this presbytery an advance upon former action. The committee therefore, concur in recommending the following:

Resolved, That this presbytery decidedly reaffirm its former decision in favoring American slavery, by which we mean the holding of men as property, for the purpose of gain.

Resolved, That, the holding of slaves, as an aggravated immorality, should subject those involved in it to censure; and that, we hold friends of the slaves, from their communion, and we earnestly desire the churches against all efforts, from whatever quarter they may arise, tending to disorder, schism, and disorganization.

TIMOTHY STILLMAN, *Std. Cll.*

PETITIONS PRESENTED BY JOHN Q. ADAMS.
Hinslow, Seth, and citizens of the State of Indiana, against the annexation of Texas. Foreign affairs.

Chapin, Willard, and citizens of Ashtabula county, against the Constitution, and other property representation to the Legislature. Foreign affairs.

Herbert, Jacob, and legal voters of Ashtabula, Ashtabula county, Ohio, against the American slave. Excluded by the Speaker.

Hawley, C. K. and legal voters of Ashtabula, Ashtabula county, Ohio, in any role fitting the right of petition. Judiciary.

Chaffee, Hosea R., and citizens of Woodstock, Connecticut. 1. Abolish slavery and the slave-trade; and the slave-trade and territories. 2. To admit neither Florida, nor any new State, for the constitution, tolerated slavery. 3. Measures for amending the Constitution to abolish slavery, or to release the people of the State from sustaining it; 4. Protection of the slaves.

Concord, W. T., and citizens of Pittsfield, Massachusetts, same as above. Excluded.

Alden, Isaac, and citizens of East Bridgewater, Massachusetts, same as above. Excluded.

Fairbank, John, and citizens of West Roxbury, Massachusetts, same as above. Excluded.

Green, Beriah, and citizens of Wethersfield, New-York, to secure to the people the rights of Declaration of Independence. Excluded.

Joslyn, A. J. and citizens of Illinois, Waukesha, remonstrance against annexation of Texas. Foreign affairs.

McConnel, James, and citizens of Bakersfield, Allegany county, Pennsylvania, and territories. To admit neither Florida, nor any new State, for the constitution, tolerated slavery. 3. Measures for amending the Constitution to abolish slavery, or to release the people of the State from sustaining it; 4. Protection of the slaves.

Woods, Samuel H., and citizens of Indiana, against annexation of Texas. Foreign affairs.

Wright, Winthrop, and citizens of Wayne, Wayne county, New-York, amendment Constitution, and tax-slave representation with Hayti. Excluded.

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Poetry.

For the National Anti-Slavery Standard.
ORVILLE DEWEY.

Shew was wrong, rightly wrong, and most sinner or later, case; for he had no sympathy with abolitionists, as such. They had exasperated the South, and retarded by their honest though ill-judged measures, the object they sought to attain. The slaves were not wanted in as deplorable a physical condition as to demand the switch or flog from them.

They were not lenient, and scoured, and starved; but, on the contrary, were the most gay and joyous of all laborers.

Free blacks are worse off than the slaves of the Southern种植者, because, for the former, in a country where the slaves have been born, the black and white races in our country; and while they are together, the black must be the serf, to all intents and purposes, whether free or not.

Before the abolition excitement commenced, something was done.—Letters at the Tabernacle, January 11, 1844.

Joy, joy on the fair plantation! Joy, joy, joy at the slaves' hearts!

And the grim lips of the driver curl with a smile of fear-mirth;

For a cheering sound comes home to them on the clear cold Northern gale,

Another craven priest has bowed his knee at the shrine of Baal.

Joy in the Southern market! the shambles stock shall rise!

Joy in the Southern pulpit! "a soul redeemed, who buys?"

Joy in the Southern dark cabal! "our northern slaves do well!"

And joy to all her chivalry, the banner host of Hell.

The masters' clutch shall tighten round the throat with firmer grasp,

The manciple be riveted with yet a closer grasp,

And the red lash wave more merrily, and the strokes shall faster fall,

While the finger planter flings his blood-stained gold, in his proud ancestral hall.

But oh, how fast and bitterly the burning tear-drops flow down, the dusky cheeks of those, the strikers on us of woe,

As moodily and heavily they gather to their toil,

And wet, with mingled blood and tears, the burnt and thir-

ty soil —

The husband looking on his wife, the father on his child, the mother pressing to her heart her babe in anguish wild;

For they know by the gleam of the slave's eye, that his hard heart glows within,

O'er some new word of pitiless craft that panders to his sin.

There's a laugh on the lip of the lurking slave, as lightly he leaps about;

Through the wooded glen, by the North Star's light, with a steathy step, strong,

A laugh to think that rivers roll; and forests wave be-tween;

Him and the "gayest laborers, the sun has ever seen?"

And when his panting breath grows short, as he hears the British shore,

And his quick ear catches, far away, the free Niagara's roar;

And his watchful eye is never closed, and his spent strength back doth come,—

Say, priest, why turns he not again to seek that "joyous" home?

And when the free black Northerner, one "worthy of his hire,"

Shall gather wife and children round his own warm cot-age fire;

And when the dark-browed preacher stands the Holy Word to speak,

And the children gather daily, bright learning's stores to seek;

And when the quivering platform shakes 'neath Doro-

thy's manly form,

And gath'rs on his bronzed brow the fierce impend-ing storm;

And when the shuddling woes of fate come leaping from Remond,—

Say, priest, how stands the balance-sheat, 'twixt the free-ma-n and the bond?

And they, the martyr-host, who long through infamy and score,

The Ark of freedom with clean hands have nobly, bravely borne,

Whose ravaged homes, and blandered names, and scanty fortunes tell;

How they have toiled unsparsingly, how fearlessly, how well;

And they, the murdered ones, who fell by southern rifles slain;

And they whose blood has stained the lash on many a western plain,

And they whose lingering years of pain in prison walls did end,

To him, their priestly slanderer, what answer shall they send?

A voice from out the granite hills, a voice from out the vale,

Along the fertile meadows, and adown the deepening dales,

A voice of man and woman, of youth and "grey beard e'd."

That gathers with a resounding sound, as when tall trees are felled.

"The time has been, oh shudder, and it was not long ago,

When we hung enchanted o'er thy words, that so eloquent did thou;

When the cheek of youth grew warm and moist with the grateful tear that fell,

And the trusting heart of woman thrilled 'neath thy ge-nius' niss' my spell.

We looked to thee for nobler things; and when our CHANNOING died,

Whose calm and fearless voice still rose to plead the weaker side,

Our yearning hearts turned unto thee, our prayers did heavenward rise,

That thou mightst catch the mantle, as the prophet reached the skies.

As one who gazes steadily upon the midnight sky,

When the stars, in all their splendor, flame like "palas-tumps" on high,

Some bright peculiar spot above with kindling eye doth mark,

It falls—it fades—it vanishes—and all is void and dark;

So has thy shining star gone out, the faintness within, And the grim Mokanna stands unveiled, the champion of sin;

Therefore be thine the scorn of Youth, that sweeps like fiery rain,

And Manhood's silent cold contempt, and Woman's calm disdain.

Oh man of God! scold not thy soul for dress of earthly fame!

E'en now Time's hand begins to weigh upon thy mortal frame;

The Parson fingers span with ease the thread that lingers last;

Oh twine therewith some golden links to ransom back the past!

Oh listen to the voice within, the voice of Christ and God, That pleads for crushed Humanity, beneath the tyrant's rod;

Join in the work of Highest Love on forever rolls, And clear from off thy priestly skirts the damning load of souls!"

NATIONAL ANTI-SLAVERY STANDARD.

Poetry.

Miscellany.

THOU ART THE MAN.

BY T. S. ARTHUR.

All regular business transactions, to stand the test of pure morality, must result in actual benefit.

"How can you reconcile it to your conscience to conduct a business, in a country where the slaves are treated, as the slaves are treated in your country?—and while they are together, the black must be the serf, to all intents and purposes, whether free or not?"

"Before the abolition excitement commenced, something was done.—Letters at the Tabernacle, January 11, 1844.

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Join in the work of Highest Love on forever rolls, And clear from off thy priestly skirts the damning load of souls!"

From the New-York Evangelist.

INTERESTING SLAVE CAST.

Messrs. Authors:—Some four or five years ago I made a little sketch of a slave, which I sent to you, and you published it in your paper.

"I have since had a number of requests to publish it again, and I have done so, with some slight alterations.

"I have now added a few more details, and I send it to you again, with some slight alterations.

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